

CAUSE OF PEACE.

For the Boston Recorder.

EARLY CHRISTIANS ON WAR.

Letter to William Ladd, Esq. Secretary of the American Peace Society.

Dear Sir,—Some time since, I received a note from you, requesting that I would favor you with my opinion as to the views and practice of the early Christians in respect to war. I have endeavored to answer your request, and I have the pleasure to send you the enclosed.

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THE ARMY, WHICH ENCEALED THE YOUTH WHO REFUSED TO WEAR THE GARLAND, AND IN WHOSE DEFENSE THE WORK ITSELF WAS WRITTEN.

I shall not attempt to reconcile all that Tertullian has written on this subject, as it does not seem to me to admit of being reconciled. I have intended merely to give a general view of his manner of speaking on this question and leave his testimony to the consideration of others.

In the age subsequent to Tertullian, the Christian world seems to have been divided in opinion, as to the lawfulness of war. It is certain on the one hand, that there were many professed Christians in the armies of Rome. Indeed, this is admitted by Clarkson and others. It is equally certain, that passages may be quoted from several of the Fathers, as Cyprian, Lactantius, Jerome, and even Augustine, in which it would seem that they regarded the military profession as unlawful. It is also true, that individuals occasionally refused, at the peril of their lives, to be enrolled in the army, on the ground that they were Christians, and that it was not lawful for them to fight. Others, being converted while connected with the military profession, and the service of an emperor, declined continuing in the profession of arms, and were put to death. In the latter case, the military profession was considered as unlawful. Nor do I feel prepared to express any very confident opinion of my own in reference to this question. I have intended rather to state the case, than to argue or decide it. I think the most of those who have written on this subject, at various times, have expressed themselves with too much positiveness, on the one side or the other. I do not believe, on the one hand, that the primitive Christians were Quakers; nor is it possible to believe, on the other, that they possessed the same reckless indifference in regard to the shedding of blood, as the modern Christians, in modern times. A great many causes must have operated, in the earliest and purest days of the church, to render its members adverse to war. Their love to their enemies—their passive submission under injuries—their preference, as Tertullian expresses it, "rather to die than to kill"—the influence of the Lord's Supper, administered often, if not always, to those who entered the army—the multifarious idolatries, and other vices, practiced there—all these things must have rendered the camp an abhorred place to one of the early followers of the Prince of peace, and must have rendered the soldier a man of unchristianlike habits. Nor is the odium which attached to this course of life soon passed away. We discover it in the canons of the ancient church, which prohibit the ordination, not only of soldiers, but of those who had at any time been soldiers. The first Council of Toledo prohibits the ordination of such persons, even though they had never been connected with the shedding of blood. But I will not enlarge. If the testimonies above collected can be of any service to you, my dear Sir, in the great and good work of discountenancing war, and promoting the universal prevalence of peace, my labor in presenting them will be more than compensated.

Very respectfully,
NATHANIEL WILLIS.

Boston, Oct. 28, 1837.

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THE DEPRIVATION OF THE HUMAN HEART, THE SOVEREIGNTY OF GOD IN THE ELECTION OF GRACE, THE NECESSITY OF REGENERATION BY THE SPIRIT OF GOD, THE PERSEVERANCE OF THE SAINTS, THE RESURRECTION OF THE DEAD, AND A GENERAL AND FINAL JUDGMENT, FORMED THE GREAT OUTLINES OF THAT SYSTEM WHICH HE BELIEVED AND PREACHED. THIS SYSTEM OF DOCTRINES HE BELIEVED, NOT MERELY BECAUSE THEY HAD BEEN EMBRACED AND ABLY ADVOCATED BY LUTHER, AND CALVIN, AND EDWARDS, AND BELLAIR, AND HOPKINS AND DWIGHT, BUT BECAUSE THEY SEEMED TO HIM TO BE THE GREAT TRUTHS TAUGHT BY THE LORD JESUS CHRIST AND HIS INSPIRED APOSTLES.

By preaching these doctrines for fifty years, he had a fair opportunity to witness their effects on the hearts and lives of men, and in this way he became fully satisfied that they were the truths of God, the grand instrument, used by the Spirit of God in converting and saving men.

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By preaching these doctrines for fifty years, he had a fair opportunity to witness their effects on the hearts and lives of men, and in this way he became fully satisfied that they were the truths of God, the grand instrument, used by the Spirit of God in converting and saving men.

Dr. Crane was very active and laborious. In the early part of his ministry, his salary being small, he was obliged to labor on the farm, working with his hands in order to provide for his household. He also taught a school in his own house for many years, to which young people from this and the neighboring towns resorted to attend the instruction which they now receive at our academies and select schools. But aside from this, we presume his labors were more abundant than ministers in general are. In one of the last sermons which he wrote, he says, "It does not become me to say much about myself. I might say that the Lord has used me in this place, and that I have been full of labor and busy. I was employed more than 30 years in teaching youth. I have instructed more than 100 young men in their preparation for admission into college. I have written about 4,000 sermons, and probably delivered about 200 extemporaneous discourses."

REPUBLIC. The account concludes thus:—Here we pause for the present. Whether the cause has been decided by the proper tribunals, shall record that decision, and detail so much of the intermediate process and facts, as may seem proper. Meantime the case as already developed, presents a subject of most serious consideration. Are the papists of this town the masters of all in such a cause that their children and wards can be stolen from their friends before our bodies are buried, and so secreted that those friends cannot recover them? Then it is high time to look for a remedy against such a despotism. Are the papal institutions and functionaries, both male and female, vested with authority to catch up people's children wherever they can get access to them, and by right or against right, retain them by fraud or violence under their control?

[Michigan Observer.]

MILLEY M'PHERSON.—This man, who escaped from the manumission at Bardonia some time since, having accused some of the priests of improper conduct, was soon numbered among the missing. This awakened public attention, but no public attention could restore the missing man to her family or to the world. The Editor of the Western Protestant having said

RELIGION IN FRANCE.

Extract of a Letter from Rev. Robert Baird, to the Editors of the New York Observer, dated Paris, Sept. 22, 1837.

"The city of Lyons. For more than six years, the truth as it is in Jesus has been gaining ground in that important city. Through the labors of the Rev. Adolphus Monod, who was driven out of the Established Reformed Church of that city for preaching the truth, an independent evangelical church was organized, a chapel hired, and during the period of his ministrations, many souls were added to the little band who succeeded from the Established church with their pastor. Last year Mr. Monod was appointed to a professorship in the Theological School at Montauban, and is now fulfilling the duties of that appointment with the prospect of signal advantage to the cause of truth. He has been succeeded as Lyf-minister of the gospel, whose labors the Lord has blessed in a remarkable manner. Indeed there has been for months what may with truth be called a revival of religion. Mr. Monod, who, though no longer pastor of that church, yet still takes the most lively interest in its welfare, has recently informed me, in a letter written at Montauban a few weeks ago, that the blessing of the Lord rests most manifestly on Mr. Cordes' labors. 'The news,' he informs me, 'which I have received from Lyons is very satisfactory. The religious movement which commenced in that city a few years since, instead of being retarded by its departure, is more encouraging than ever. A friend, who was recently sent to Lyons, writes to me that more than fifty families ask that some one should visit them to speak of the Saviour. Is there not a great deal of interest in that city? Satan, I am confident, will not be able to shut it. The Saviour will not permit that the poverty of his people at Lyons shall be an insuperable obstacle.'

In the month of March last, I was myself at Lyons, and heard from Mr. Cordes and others the most gratifying statements in relation to the progress of the truth in that city. The chapel was crowded to excess, and they had taken steps to have it a second time enlarged. It will not hold, however, more than four or five hundred, even with the partial enlargement which has by this time been made. During the months of January and February, more than 30 persons were hopelessly converted, all from the Roman Catholics. Some of these cases were extremely interesting; and did time allow, I would state them for the benefit of your readers."

ESSEX NORTH CONFERENCE OF CHURCHES.

Met at Rev. Mr. Cushing's, East-Haverhill, on the 25th ult.

The public exercises of the conference, in the forenoon, were commenced with prayer by Rev. Mr. March, and closed by Rev. Mr. Hadley, and the narratives of the state of religion were given by the pastors and delegates of the respective churches. From the narratives it appears that the churches and religious societies are in a state of harmony; that public worship is generally well attended on the Sabbath; that the Sabbath Schools are in a state of prosperity; and that in West Haverhill and South Andover, there have recently been a number of hopeful conversions. There are no unusual appearances in Rev. Mr. Campbell's society in Newburyport. About sixty have been added to the churches of Amesbury and Salisbury since the last meeting of the conference. Through the whole limits of the conference, with scarcely an exception, the attendance on religious meetings on week days, is small; indicating that the love of money has become a ruling passion, and that a worldly spirit is far too prevalent in the churches; and that there is a great need of the influences of the Holy Spirit upon our churches, as well as congregations. Addresses were given in connection with the narratives on the duty of the churches toward the non-union of the society within their respective bounds which neglects the public institutions of religion, and on other important topics, by Rev. Messrs. Kimball, Perry, Dimmick, Campbell, and others. [Essex North Register.]

REVIVALS OF RELIGION.

We learn from letters received and other sources, that at Paxton, Popponesset, and New Market, N. H., have been wonderfully blessed of God. Rich and signal displays of divine mercy have been shown to the people in these towns.

In Paxton, upwards of forty have been brought to the knowledge of the truth as it is in Jesus. One very interesting case is that of a young man, who was a confirmed drunkard, and in the morning of life, and bid fair to become pillars in the church. The work is still progressing.

In Popponesset, a writer says, "that the school in this place, which has so often been blessed by the powerful influence of the Holy Spirit, seems not to have passed through this time without a renewal of his mercies. There has been quite a revival, chiefly in the school. Many who were groping their way in the darkness of sin, have had their eyes opened to the greatness of their former danger, and lay hold of the promises which are offered to those who seek the Lord."

In New Market, the work of regeneration has been confined principally to the Methodist Society. Twenty already give evidence that they have been born again, and great seriousness prevails among sinners.—S. S. Advocate.

We learn that the church in Hemlock has twelve of her sons, more than one fifth of all her male members, pursuing studies with a view to preach the gospel of Christ. In Camp-ton also, five of the sons of the church are in a course of preparation for the gospel ministry.

A Conversion.—An interesting case of conversion, occurred recently in a town in the south eastern part of this State (New Hampshire). It was a man 77 years of age. He has been very deaf several years, but a constant attendant on public worship, and has taken great pains to hear. He has two pious daughters, who were very earnestly desirous that he should be converted. One of these daughters on a certain day, found her father in the barn, on his knees apparently in great distress. She at first thought he was in a fit. But on enquiring what was the matter, he replied, "distress for my soul." He was trying to pray. Soon after he found mercy of the Lord.

WESTERN REVIVALS.—We have seldom seen more triumphant displays of Divine sovereignty, in the commencement of revivals, than in some of those which are now in progress in Illinois and Missouri. That the members of the church ought to desire earnestly and humbly, pray devoutly and believingly, and labor most diligently for a revival of religion, is unquestionable; and the responsibility is most fearfully great on all the churches of our Lord Jesus, who are not in a reviving and progressing condition. There should be importunate prayer, and an agonizing spirit for the conversion of souls, and professors are alarmingly guilty, who do not thus feel, pray and labor for the conversion of others. God does indeed bestow his blessing where his people are diligently waiting for him.

But he does more. In some instances he does graciously condescend to pour out his Spirit, and arrest the attention of unconverted sinners before his people awake from their guilty slumbering. And because he in infinite sovereignty and goodness does all this, let none pervert his grace and mercy to indulge "at ease in Zion" and say, "The Lord will revive his work in his own good time." Such

a state of feeling and such a mode of preaching betray an unsound heart. It shows a mind filled with unbelief, a conscience stupified, a soul without the sympathies of Christ who wept and agonized for impenitent sinners.—Western Pioneer.

The Pioneer mentions, that in Pisgah, Cooper co. Mo. a revival, which commenced in May last, was first manifested by conversion, and anxiety on the part of the unconverted. Sinners were discovered weeping, while professors were slumbering. It was not till after several days labor, and more than fifty persons had manifested anxiety for their salvation, that the members of the church, generally, began to feel, labor and pray, as they should have done. The work has since spread over a great extent of country, and Christians are awake and active.—Christian Mirror.

BOSTON RECORDER.

Friday, Nov. 17, 1837.

MONTHLY CONCERT.

The interest of the Monthly Concert in Bowdoin street, is greatly increased by the introduction of Maps, which give a clear view of the situation and extent of the places referred to in the intelligence communicated. The course pursued here combines the advantages of a lecture upon Missionary geography, with the communication of facts. And nothing, we are persuaded, is more necessary to a right apprehension of the wants of the world, and to excite a corresponding interest in missionary operations, than a knowledge of Missionary geography.

THE INDIANS.—At the last monthly concert, Dr. Anderson gave an interesting exhibition of the relative position of most of the tribes of Indians on our borders, particularly those among whom missions have been commenced; showing also the narrow limits of their territory, compared with what it once was; and remarking upon the policy of our government in relation to them. And, alluding to the depopulations from the Sacs and Foxes who have recently visited us, he pointed out the place of their residence, and the country which they have covered in the recent treaty. They are a part of the Algonquins, in Canada; and have been driven, from time to time, about 1000 miles from their kindred, till arrested in their course by the whites. It was a mistake, he said, that their forefathers came from this region, as had been remarked in one of the speeches. They were certainly from Canada. In the recent war stirred up by Black Hawk and the prophet, in which they were taken prisoners, and carried through the United States, for the same purpose as those who have recently visited us, to show them our power and awe them into submission—in that war Keokuk had been friendly to the United States; and after the return of Black Hawk, through the influence of our government, Keokuk, who had been subordinate to him before, was raised above him. When he heard this, he burst out in the most extravagant expressions of rage; which afterwards so mortified him, that he undertook to atone for it by slight submission. The facts may probably account for the degrading exhibition recently witnessed upon the common consent of Keokuk, on account of his obligations to our government for his power; but which must have been viewed with feelings of unmingled disdain by the proud spirited Black Hawk; an exhibition which, though doubtless well intended, I nevertheless must regard with unqualified disapprobation. They had been sufficiently humbled before, without being subjected to this degradation.

SOUTH WESTERN TRIBES.—Mr. Anderson then pointed out the limits of the South Western tribes, and showed what territory they once occupied, and to what straits they are now reduced. Missions had been established among them, which we have every reason to believe would have been eminently successful, if they had been allowed to remain upon their reservations. The Cherokees formerly occupied a great part of Tennessee, and parts of North Carolina, Georgia, and Alabama. Twenty years ago, they were confined to a small contiguous section of Georgia, Tennessee and Alabama.

In 1738, one half of them were destroyed by the small pox brought from Europe. Before they were very numerous. They had 6000 warriors, from which their whole population might be estimated at about 30,000. In the war of the Revolution, they took part against us; and they did not make peace till 1791; but in the last war, they fought for this country against the Creeks, under General Jackson. The mission was commenced at Brainerd in 1817; and several stations were afterwards occupied. The project of removing them did not originate with General Jackson. It was suggested as early as 1819, by the General government. Dr. Worcester, the first Secretary of the Board, visited Washington, and made such representations to the government of the disastrous effects of their removal, upon the efforts making for their improvement, as convinced them of its injustice; and a treaty was made, by which their lands were guaranteed to them forever. The project has since been renewed, through the restlessness of the authorities and people of Georgia;—with what injustice and cruelty, need not be repeated.

A treaty has recently been made with a minority of the nation, for the sale of their lands, on the east side of the Mississippi, and for their removal to lands assigned them by government, which consist of a strip of land about 200 miles long, only part of which is habitable, West of the Mississippi. The Creek nation including the Seminoles, 200 yrs. ago, occupied part of Alabama, and the greater part of Georgia and Florida. The Creeks were a confederate nation. This form of government was very common among the Indians; and indeed we might almost seem to have borrowed our idea of a confederacy from them. The Five Nations were a confederacy of tribes, occupying the territory which now forms the States of New York, Pennsylvania, and Ohio. In 1712, the Tuscaroras, in N. Carolina, became involved in a war with the whites, and they were invited by their brethren of the Five Nations, to remove, and occupy a part of their territory, which they did; and after that, they were the Six Nations. So it was among the Creeks. There were five different languages spoken in this nation. The Natchez tribe were likewise invited, in an emergency similar to that of the Tuscaroras, to unite with them; which they did. The Seminoles were a part of this confederacy, till they were separated from it by our government making a treaty with them separately, as they have more recently with Texas, an integral part of the Mexican government; and now they are reaping the consequences of this act, by becoming involved in a war against them, while at peace with their ancient allies.

The Choctaws were more than any other tribe, an agricultural people; and the prospect of their elevation was very great, had they been permitted to remain in their own country. A mission was commenced among them about the same time as among the Cherokees. These tribes now number in all, about 67,000. There is one very interesting fact, in regard to the

civil regulations of these tribes. Like the Jews, in case of murder, it was left to the nearest relative of the deceased to avenge his blood. They had also cities of refuge, where perpetual fire was kept burning, and where resided some persons called *beloved men*, in whose presence blood could not be shed.

The territory allotted by our government to the remnants of these tribes, is a square or oblong piece of land, bounded by Texas on the South, Mexico on the West, various tribes of Indians on the North, and by the States of Missouri and Arkansas on the East. The missions will be continued among them; but the Indians are generally in a state of mind unfavorable to spiritual improvement.

HOME MISSIONS.

Abstracted from the Home Missionary for Nov.

ALABAMA.—At Centerville, during a protracted meeting last August, eight or ten were hopelessly converted, and a favorable religious impression was made on the minds of a godly number.

MISSISSIPPI.—The church in Caledonia, have in a measure awakened out of sleep and renewed their covenant engagements. The people, in their embarrassed circumstances are coming back to a better state of feeling, and seem to be preparing for the reception of gospel truth.

MISSOURI.—Three runsmen in one place are professed "Reformers"—two of them leading members of the Campbellite church. Two preachers, near by, own distilleries, and are manufacturing whiskey.

ILLINOIS.—The demand for ministers is greatly increasing; only one or two are at hand to meet five or six applications. The Lord is appearing among the churches in great power; the spirit of worldliness is dying away, and many crowd the gates of Zion.

INDIANA.—The Lutherans, in Harrison Co. form four congregations, under the care of Rev. Mr. Rizer; they are recently organized, and are prospering. Seven have been added to the church within three months on profession; a good work has commenced, and prospects are animating. In all the good done here, the A. H. M. S. is to be regarded as the honored instrument.

TENNESSEE.—A Missionary writes, "I have but fifteen cents in cash, and that, my son obtained by gathering plums in the woods, and taking them to—and selling them." Such is the "pressure of the times" on missionaries.

MICHIGAN.—The church at Grass Lake, under the care of Rev. J. M. Ellis, has increased within a year from 27 to 73. The congregation has considerably enlarged. The church is to be divided, and two congregations formed at two different points; measures are in progress for building two meetinghouses, both to be occupied by Mr. E. Five Sabbath Schools are sustained with 150 scholars. A general and successful effort has been made in the cause of Temperance; 200 have signed the pledge of total abstinence from all that can intoxicate. Three internal associations besides sewing circles have been formed. Eight schoolhouses have been built, or are building within three years.

NEW YORK.—In Stafford, it is believed that some 30 souls have been converted within the last six months. In Burton, the meetings are crowded with attentive and solemn hearers; an evident increase of spiritual life is manifest, and God seems about to appear in his power and glory. A missionary in Tingo Co. writes, that his congregations are increasing, that a more earnest desire is manifested to enjoy religious institutions, and increased liberality in maintaining them. In Dorcas, a meetinghouse has been dedicated; a favorable religious impression has been made on the community at large; 18 adults have recently been added to the church, beside nine admitted within a few previous months.

At Big-Hollow, there are encouragements, in the state of Sabbath congregations; of the prayer meetings; of the Temperance Cause; of the harmony of the church; and, in the fact, that on one hundred dollars of taxable property, the members of the church pay \$3.50 toward the support of their pastor.

GRATEFUL RETURNS.—Nearly all the members of the Presbyterian church in Salem and Farring townships, Ohio, have signed a pledge to pay each one dollar a year for five years, to the A. H. M. S., because, for the liberality of that Society, the church must be, has become nearly or quite extinct.

A small church in Helton, Ohio, have forwarded, \$55.96, equal to \$12.7 for each member. The church has 44 members, nearly half of them however have moved away, or live at a great distance.

The Western Reserve Missionary Society, at their annual meeting Sept. 30th, passed the following noble Resolution. "That in view of the relative ability of the churches within our own limits, and of the vast and increasing field which claims the attention of the present (parent?) Board, it is our duty to assume the entire support of our own missionaries."

The members of one of the assisted churches in Pennsylvania, have agreed to raise two cents a week, or one dollar a year. The members are 60. Says the missionary, "the A. H. M. S. must and will be sustained; for God has set upon it his seal of approbation, and he has as yet upon it his seal of power; and he will save through its agency."

LOVE FOR THE GOSPEL.—A feeble church of twenty male members raised \$300 for the support of their pastor. Poor men subscribe \$15, \$10 and \$20; Sabbath scholars, the children of poor parents, \$1.25; young women who work for five or six shillings a week, \$2. Young men laboring for \$8 per month, \$5.50. Their deep poverty abounds unto the riches of their liberality. We may add with truth, that in New England, the churches are not a few that do all this, and even more. Good evidence it is that they love the gospel; and, good reason they have to love it.

The Receipts acknowledged in the last No. of the Home Missionary, amount to \$579.67, paid into the Treasury of the A. H. M. S. We are glad to observe that \$500 of this amount, were transmitted from the Massachusetts Missionary Society. Would that it could have been \$5000. It is needed. It would be well applied. It would relieve many a deserving and hard laboring Missionary from depressing solicitude; and cheer the hearts and strengthen the hands of many a feeble church at the West, struggling for existence in the midst of poverty, and many adversaries.

But wishing is idle business. The thing may be done. The A. H. M. S. may receive great relief from Massachusetts. Let those among us who are enjoying religious privileges to the full, reflect on their obligations to the destitute; on the extent and fearfulness of their privations; on the certainty of the spiritual and eternal death of thousands, unless the influence of the preached gospel be spread over them; and then, on the facilities they themselves enjoy for the acquisition of property; the amount they have in possession; the amount they can part with, and retain enough for the supply of all their own wants; and then, on the blessing pronounced on him that

considers the poor; on the many promises of God to the liberal; on the example of the primitive Christians; and above all, the example of Him who though he was rich, for our sakes became poor; and under the promptings of conscience and Christian sensibility amid such reflections, will they not double and quadruple their former contributions? O that the thing were faithfully tried!

TEMPERANCE MEETING IN 1753.

An old journal, in manuscript, of the labors of a Missionary to the Six Nations, has recently fallen into our hands. We learn from it that Alcohol was an evil door to some purpose a century ago, and that some vigorous efforts were made to bridle the fiery dragon scores of years before the modern temperance triumphs. The writer of the journal from which we extract, was a herald of the gospel to the Western Indians, when there was nothing but a foot-path from Albany to Stockbridge, and when he had himself to hire an Indian to pilot him from Kinderhook through the woods to Albany. At the time of the Temperance Meeting in question, he was located on the Susquehanna river, at ———, an Indian name, as long as a belt of wampum, which we cannot well decipher.

Monday, Dec. 31st, 1753. About noon the Three Towns of Indians met together. After I had given them some account of my journey to New England, and what the great men had done for them, and had done to strengthen the good resolutions which they had entered into to put a stop to the bringing of strong liquor among them, I told them, to prevent all difficulty in their minds, I would engage to supply them with what they might want in case of sickness or any special occasion. I pressed the matter with great earnestness, and said more than I have time now to write. After deliberating some time upon what I had said, (for I perceived afterwards that some of the Indians were not free to go forward and pass a law against liquor, particularly Isaac, who is a kind of minister), I suppose he was set on by the Dutch traders; they returned me this answer. "My brethren, a few words we have to say. 'The true my brethren what you say, the law is broken. The traders have brought rum here, and have sold it contrary to law. Now we must take care of the rum which has been brought. When they brought it, and I saw the barrels, I only looked on them, and did not know what to do. I did not know whether it would be right in the sight of God to break them. Now my brethren we must have a writing in our hands, and if they bring rum we will certainly break it. Let it be written upon a broad paper, and that paper we will have. When we go to break the rum, that paper shall go before us. Col. Johnson is a great man, and we desire that he will give us that paper. My brethren, we have agreed to choose two men that shall break that rum, viz. old Jonah, and Andrew."

There was a class of that Indian community who were specially disapproved by the passage of the law in question. They had the same reasons for their opposition which now exists among some who are not Indians in reference to similar laws. This produced a second temperance meeting, and the speaker of the Temperance party addressed the meeting as follows: "We made a law all of us together; and now the people over the river don't like it; they think there should be a law against Rum. Though they did not like it, we do, and were very glad in our hearts that it was so, for it was not so much hurt to break the Rum as the hurt that the rum did; and we are glad to have it broke. Now we ask what we shall do in this case. We all of us in our hearts like this law, and we like to have it stand."

The Missionary took the ground of a bold thoroughgoing temperance man; called on the temperance party to stand by their law, and declared, if it were necessary, he would break the barrels of rum with his own hand. Yet he advised calmness and a conciliatory spirit in all. They replied; "We will stand up for the law. We will go to them and leave our words with them again, and may be they will come and stand fast again." They did so, and left their words with the anti-temperance party to the following effect: "except you will turn back, we will be divided from you."

After various meetings of the respective parties, they finally very harmoniously determined that they would stand by the law against the introduction of rum; that a committee of two from each village, associated with the Missionary, should inspect the movements of the Dutch Traders, and that any quantity they might have above what was necessary for special uses, should be forthwith surrendered to said committee, and kept in their hands.

We should not like the task of proving the want of wisdom in these Indian legislators in their treatment of ardent spirits, nor the task of proving the possession of pre-eminence in wisdom on the part of certain modern rulers in their treatment of the same article.

DUELLING AND ALCOHOL.

From a French Journal we learn that in a duel, in which one of the parties was killed, the survivor was subjected to an action for the support of the family of the deceased. The court decided that said maintenance should be furnished by the Defendant. There was an appeal to an higher court, but the sentence from below was confirmed. So that this doctrine may now be considered as having the force of a legal precedent.

We should like that such a stripe, till we get wise and just enough to inflict an heavier, should be administered in our own country. The prospective care of widows and orphans would be likely to cool somewhat, the valor of our chivalry. Not a few would pocket an insult rather than be unpocketed of the precious metal to the amount of some hundreds a year, through a long fight of them.

And we cannot forbear saying that we should be glad to see the lash lengthened, so as to reach those that kill their neighbors with alcohol, as well as those that do it with bullets. It is a thing "not dreamed of in our philosophy," that the damage a man does by a pistol should be repaired, while that which a man does by ardent spirits should not. There is the more reason in the law we approve, from the well known fact that the dramseller has already obtained the property, or a portion of it, of the miserable being he has slain. And the bereaved would be but living on their own, while they were living upon him. The law in question, rigidly enforced, would lower the topsails of some who now fatten on the spoils of ruined families, and broken hearted widows and orphans.

CAUSE OF PEACE.

Mr. Willis.—I thank you for inserting any part of my article on "Piracy encouraged by War," but should wish, either that the whole be published in order to let your readers see what is ensured, or that I may be permitted to answer the sentence which has been passed upon me without a hearing. If neither of these requests can be granted, I wish, since my reviewer vindicates war as "a penalty for violation of law," as a system of justice right in itself, and censurable only in its operation, to put a few ques-

tions. If war be a tribunal of justice, the sword an arbiter of right, and an executioner of law, I should like to ascertain some particulars of this judicial process. 1. What is the law? 2. Who is the accuser or prosecutor? 3. Who is the judge? 4. Who are the jury? 5. Who are the witnesses? How examined? What opportunities for a fair trial? What the process for eliciting truth and right? 6. With what state of mind is the trial conducted? Such as promises a righteous decision? 7. On whom does the punishment fall? On the guilty? 8. Who executes the sentence, and what security for its right execution? My reviewer, always anxious for "discrimination," will not, I presume, refuse to exercise his own powers of discrimination on questions thus started by himself.

PACIFICIS.

Nov. 11, 1837. We are very far from desiring to engage in a war even of words, with peace men. We bid them God speed in all proper efforts for the promotion of peace. The evils of war are manifestly great and incalculable; and awful is the responsibility of those who plunge heedlessly into it. Yet, we claim the right of exposing any false principles that may be advanced in regard to this, as well as every other moral subject, without subjecting ourselves to the charge of unfriendliness to the object.

In regard to the communication referred to, we remark, that we did not *revise* or *renew* any part of it which we did not publish. We commented simply on the principle asserted at the head of a paragraph; leaving out the remarks based upon that principle; and of those remarks we said nothing.

We said "the right of national defence stands on the ground of penalty for violated law." We used this phraseology expressly to avoid sanctioning aggressive war. When this is properly understood, all our correspondent's questions about a "judicial process" will be answered in one word: Suppose a band of marauders should come into Boston harbor, and land in our streets, for purposes of rapine and plunder. Shall we call the judge and jury and witnesses, and pass judicial sentence upon them, before we attempt to defend our firesides? No; we have another kind of law for such cases. We proclaim martial law; and we take the sword of justice, put into the hands of our rulers by the authority of the Almighty, for the punishment of evildoers, and "execute wrath" upon those whom we take in the act of murdering our citizens. This is the true ground upon which we rest the right of government to repel invasion. Is there any want of "discrimination" in this?

NEW PUBLICATIONS.

THE WORK OF THE MINISTRY. A Sermon, Delivered before the Pastoral Association of Massachusetts, May 30, 1837. By Rev. John Nelson, of Leicester. Boston, Crocker & Brewer.

There were no other benefits resulting from the formation of the Pastoral Association, than the single one of giving to the public an annual sermon of an elevated character, like those which have usually been called forth on the occasion, its usefulness admits of no question. This indeed, is but one among many benefits, flowing from the organization; yet it is not the least, either in present or prospective bearings.

Highly as we were gratified by the sermon before us, when listening to it, as it fell from the lips of our warm-hearted brother, we are yet more gratified to have the opportunity of perusing it at our leisure, and comparing it calmly, with the great standard of truth. It is a courteous and well timed exhibition of the "mind of the Spirit," on the prominent duties of the Christian ministry. Common as the subject is, and frequent as its discussions are, it has here not a little of the freshness of novelty, as evolved from a clear, pure and ardent mind. There is no effort to be eloquent; no studied refinement of style; no wild soaring of imagination; no attempt to appear profound at the expense of simplicity and clearness; but plain and all important truth flows along through each successive page in unadorned majesty, like the deep floods that wind their way silently and unobscured by storm and tempest from the feet of lofty mountains to the wide ocean.

The object of the sermon, is not so much to show what the work of the ministry is, as to develop the manner of doing it. And on this point, the preacher justly takes it for granted, that there is a difference of opinion, which justifies him in discussing the subject at length.

With the command of Christ before him, Mark 16: 15, "Go ye into all the world and preach the gospel to every creature;" and with the object already stated, in his eye, he directs attention, first, to the example of ministerial labors left us by the apostles; and shows that their main business was, to communicate every where, the distinctive truths of Christianity; to effect the re-formation of the human race, by the simple preaching of Christ and him crucified; not relying on art, or management, or the device of strange measures, or division of labor, or separate agencies, for the putting down of particular sins, or an excited public sentiment; but on the naked truth of God, applied to the heart, the root of all evil, by the Holy Spirit. Secondly, he shows, that the apostolic example in all its features, is the rule or pattern of ministerial conduct in all ages, except so far as they were invested with miraculous gifts; in lieu of which ministers of the present day have the advantage of the press. In confirmation of this, he remarks, that they received their instructions immediately from Jesus Christ; that there is no change in the nature, circumstances or wants of mankind, which renders necessary the use of any other means for their moral renovation; and, the apostolic is not only the best, but the only practicable method of reclaiming mankind from error and sin.

In strong terms he reprobates the notions of some; that the metaphysical peculiarity of some theological school is to be constantly held up to view on the Sabbath; that little effect is to be expected from common Sabbath preaching; that the lecturer or evangelist must be called in to the aid of the stated ministry, for the conversion of men by hundreds; and that by plane, associations, and agencies for putting down one sin at a time, the world is to be reformed. Every minister is bound to expose the sins of the times, and cry aloud against them, and call on men every where to repent; but still, to lay the axe at the root of the tree; to aim directly at the regeneration of the heart, because in the depravity of the heart, have war, slavery, licentiousness, and all other sins, their deep foundations laid.

The claims of the religious press to the serious attention of ministers are also defined and urged; and two extravagances into which it has fallen are stated as demanding correction; the inundating of communities with books of "striking titles and superficial contents;" and, with "periodicals, exclusively devoted to some exciting object;" they "disturb attention, and awaken unholily excitement, and sadly divert us" from apostolic work.

The spirit in which the duties of the ministry are to be discharged, is marked by gentleness; in opposition to harshness, severity, and reproach. Many of the world's "reformers" need themselves to be reformed, as to the manner of their address. Denunciation neither convinces nor reclaims. "The more

nearly our ministry, in matter, in manner, and in spirit, shall resemble that bright example of the ministry handed down to us in the New Testament, not only the greater will be our success, but the more glorious will be our reward."

THE SUCCESSION OF THE PASTORAL OFFICE. A Sermon, Delivered May 24, 1837, at the Installation of Rev. S. W. Cushman, over the First Evangelical Congregational Church, in Milton. By John Codman, D. D. Boston, Perkins & Marvin.

Sermons delivered at the ordination, or installation of ministers, are now rarely published. For aught we can tell, this is as it should be. Public occasions have so multiplied in late years, so much more preaching is done than in the days of our fathers, and especially, so frequent are changes in the location of ministers, and so abundantly are sermons of this description delivered, that they are all to issue from the press, the world could hardly contain them.

It is pleasant, however, to find the good old way of our fathers, not wholly abandoned, and now and then to meet an "ordination sermon." It revives several associations. It recalls to the minds of ministers the vows they made, and the responsibilities they assumed in the day of their ordination to the church; and it recalls to the minds of churches and congregations, the joys and solemn scenes of the day when they were committed by the Great Shepherd of the sheep into the care of some beloved and faithful pastor.

Such considerations, doubtless, had influence on the church in Milton, when they were led to request urgently the publication of a volume, so appropriate to the occasion and so richly freighted with the peculiar spirit of the gospel. They would be reminded, not for a day only, but through life, of their obligations to the king of Zion for perpetuating to them the blessings of the Christian ministry, and especially for having bestowed on them and transmitted so long the able, tender, and faithful pastor, whose untimely exit had occasioned them many and many forebodings of ill, from which God preserved them.

The sermon which is characterized by the same warmth and tenderness of social and spiritual feeling that pervades every thing coming from the same source, is founded on 2 Kings 2: 15. "The Spirit of Elijah doth rest on Elisha." It is shown, I. That God graciously provides a succession of pastors, in his churches; II. That all faithful pastors are actuated by the same spirit; III. What that spirit is, by which religious teachers should be actuated. We heard the discussion with much pleasure, and have read it with renewed and increased satisfaction; and refrain from any abstract, for want of room, and because we have reason to believe that it will be thoroughly read, by most of those who would take pleasure in perusing a summary of it.

THE PRINCIPLES ON WHICH A PREACHER OF THE GOSPEL SHOULD CONDUCT HIMSELF. A Sermon, Preached at the Ordination of Rev. J. B. Hill, over the Third Congregational Church, and Society in Plymouth, Aug. 23, 1837. By Rev. George W. Blincken, of Boston. Crocker & Brewer, pp. 45.

The title of this discourse, sufficiently discloses the object of the author. The words of the text, (Luke 5: 1.) "Cry aloud; Spare not! Lift up thy voice like a trumpet! And show my people their transgressions, and the house of Jacob their sin;" are considered as enjoining a faithful boldness on every preacher of truth in reproofing sin; and the manner of doing this, with some of the appropriate motives for doing it faithfully, are the matters discussed.

The explanation and enforcement of the Divine Law, both in its precept and penalty, as revealed in the decalogue, and as summarily expressed by Christ in the two great commandments, is stated to be the means, by which the duty is to be performed; and as to the MANNER of performance, it must be done with vigor and boldness; with long suffering and humility; with discrimination of those acts which do break the precepts or principles of the divine law; and the preacher must strive to the full extent of his power to extend the knowledge and influence of the law universally. The great motive to this faithfulness, is, its tendency to induce men to embrace the gospel; to soften the heart; remove prejudice, and secure a pure church; to draw down the influence of the Holy Spirit, and produce a genuine and holy sequence.

We do not claim to have done justice to the author, by this imperfect abstract of a sermon above all praise from us. Like every thing else human, it has some defects, which with a moiety of the beloved brother's skill and power, we would correct. The chief defect, however, is a want of distinctness; perhaps our own fault still more than his. It is replete with evangelical sentiment; with tender and glowing feeling, and contains several passages of thrilling eloquence. The views he has introduced of the manner in which ministers of the gospel are bound to meet the portion spirit of the day, are just and happy. Were they generally adopted, a great amount of acrimony and violence would be avoided, and ministers and churches would be far better prepared than they now are, to obey the injunction: "Children love one another." We cannot but hail with pleasure from any and every quarter, the spirit of resistance against that head of darkness, which exerts various means besides the striking blow of "public sentiment," and leads through our churches, scattering in his way firebrands, arrows and death-making sport for the sons of wickedness, and causing many a man of God to exclaim, "O that name be water and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." When shall strife and contention cease among the followers of the Prince of Peace, and the way be cleared for that triumphant onset of the powers of darkness—Universalism, Infidelity, Atheism and Crime, which is yet to be made, and which shall recover the world to the dominion of Jesus Christ, its rightful Lord!

THE CHURCH. By Esch Pond, D. D. Preacher in the Theological Seminary, Bangor, Me. 126, 24mo. Boston, Whipple & Damrell, 1837.

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